Reception of Law Worship: The Experiences of Muslims Worship During Pandemic Covid-19

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Abstrack: The reception of law worship during the pandemic Covid-19 is a pattern that is very important to reflect on as a lesson learned after the Covid-19 pandemic. This study, in addition to providing a conceptual understanding of Muslim religious law receptions pattern during the pandemic Covid-19, also to reflects this reception contextually. This study uses a qualitative descriptive approach. Data collection was carried out through an interview process with Muslims who actively carried out worship activities in the congregation during the pandemic Covid-19 at the Kotagede Mataram Gede Mosque. The analysis in this study was carried out through the process of reducing, describing, and inductively interpreting the data, to obtain a classification and conclusion regarding Muslim religious law reception pattern. This study found that the Muslim worship law reception pattern during the pandemic Covid-19 was not least carried out through three contexts, namely; reception in the context of adaptation, reception in the context of negotiation, and reception in the context of resistance. This study also recommends the importance of comparing Muslim worship law reception patterns in a more macro context.

Introduction

The Muslim reception of law worship during the pandemic Covid-19, is a pattern that is very important to reflect on as a lesson learned after the Covid-19 pandemic. Rostiani et al (2021) further said that the reception of worship laws by Muslims, also often appears with various patterns and contextual actions during the pandemic Covid-19. The reception of the law worship during pandemic Covid-19 also indicates that Muslims often respond to changes in their legal and social systems through conservative and contextual knowledge and meaning. So that the reception of law worship shown by Muslims during the pandemic Covid-19 appeared in patterns and actions that were so many complexes (Shimanskaya, 2020). Therefore, the reception of Muslim worship laws during the pandemic Covid-19 is a pattern that is very important to explain (Pabbajah et al., 2022), to gain a reflective

understanding as a lesson learned and comprehensive in understanding the attitudes and meanings of Muslims regarding their worship activities.

This study, which reflects the reception of Muslims towards the law of worship during the pandemic Covid-19 as a lesson learned after the pandemic Covid-19, is a very important discussion to carry out (Sulaeman, 2021). However, so far studies discussing the reception of Muslim worship during the pandemic Covid-19 have only focused on aspects of worship practice (Algahtani et al., 2021; Moon, 2021; Rostiani et al., 2021). Other studies that discuss the reception of Muslim worship during the pandemic Covid-19, not least were carried out in the aspect of worship adaptation (McKenna, 2022; Kim, 2019; Cowden et al., 2021). In line with that, it is not uncommon for studies that discuss the reception of Muslim worship during the pandemic Covid-19 to focus on discussing the jurisprudence of worship (Agustina, 2020; Al Maliki et al., 2021; Rohman et al., 2022). From the studies that have been carried out, the reception of Muslim worship patterns is a complex phenomenon (Dewi & Huda, 2020). This complexity can be seen through the reception shown pattern by the Muslims pandemic Covid-19 in a more contextual direction.

In general, the legal reception of Muslim worship during the pandemic Covid-19 has been demonstrated through complex and contextual patterns and actions. However, studies that have discussed the reception of Muslim worship during the pandemic Covid-19 have not been carried out comprehensively, specifically those that reflect the pattern of Muslim reception of the law of worship during the pandemic Covid-19 as a lesson learned after the pandemic Covid-19. Given the complexity of reception patterns and actions carried out by Muslims during the pandemic Covid-19 (Fahiza & Siti Nur Zalikha, 2021), according to Dewi & Huda (2020), a study that addresses this context is a very important study, apart from gaining an understanding also reflective to provide comprehensive knowledge as a lesson learned after teh pandemic Covid-19. Therefore, this study, in addition to responding to the shortcomings of the studies that have been conducted regarding Muslim worship receptions during the pandemic Covid-19, also reflects the pattern of religious law receptions carried out by Muslims during the pandemic Covid-19 as a lesson learned.

The reception of Muslim worship law during the pandemic Covid-19 was not least shown through patterns and actions that were so complex and contextual. Therefore, to base the analysis, this study focuses on three questions,; (1) How is the reception of Muslim worship in the context of the policy during the pandemic Covid-19; (2) How is the reception of Muslim worship in the context of sharia during the pandemic Covid-19; (3) How is the reception of Muslim worship in the context of norms? In line with that, this study is also based on the argument that the pattern of reception by Muslims of the law of worship during the pandemic Covid-19 emerged in three dominant contexts, namely; reception in the context of adaptation, reception in the context of negotiation, and reception in the context of resistance. This context is not only a form of dichotomous response but also a form of evaluation by Muslims in interpreting changes in the legal system and social systems during the pandemic Covid-19.

Research Method

The reception of Muslim worship law during the pandemic Covid-19 was not least shown through patterns and actions that were so complex and contextual. Therefore, to base the analysis, this study focuses on three questions,; (1) How is the reception of Muslim worship in the context of policy during the pandemic Covid-19; (2) How is the reception of Muslim worship in the context of sharia during the pandemic Covid-19; (3) How is the reception of Muslim worship in the context of norms? In line with that, this study is also based on the argument that the pattern of reception by Muslims of the law of worship during the pandemic Covid-19 emerged in three dominant contexts, namely; reception in the context of adaptation, reception in the context of negotiation, and reception in the context of resistance. This context is not only a form of dichotomous response but also a form of evaluation by Muslims in interpreting changes in the legal system and social systems during the pandemic Covid-19.

This study is a descriptive qualitative study based on primary and secondary data. The primary data in this study were obtained through a process of observation and structured and unstructured interviews with the Muslims of the Great Mosque of Mataram Kotagede, using the Indonesian language. The informants in this study focused on Muslims who were active in practicing the five daily prayers in congregation at the mosque during the pandemic Covid-19. Accordingly, the interview questions focused on three contexts, namely; (1) The context of Muslim religious knowledge; (2) The context of the values and norms of Muslim worship; (3) The context of the principles and knowledge of Muslim worship. The interview process resulted in three classifications of dominant receptions conveyed and carried out by Muslims. The three classifications are then presented as important findings in this study. In line with that, this study is also based on secondary data obtained through reading the relevant books and journal articles.

The analysis process in this study was carried out through three stages, including; (1) Reducing data, which is a process carried out to organize data into a more systematic form; (2) Displaying data, which is a process carried out to describe research data in the form of tables containing excerpts from interview results that have been translated into English; (3) Verifying data, is the process of concluding data based on the classification of the data that has been obtained. Of the three stages, it is possible to carry out analysis on data that has been classified inductively and then described as the basis for interpretation of the data (Fernando et al., 2022). The stages and analysis techniques used to make it possible to conclude the classification and pattern of religious law reception for Muslims at the Gede Mataram Kotagede Mosque during the pandemic Covid-19.

Discussion and Results

The findings in this study apart from explaining the pattern of religious law receptions, also reflect and classify the religious law receptions shown by Muslims during the pandemic Covid-19 in three contexts, as can be seen through the findings and explanations below.

Reception in the Context of Worship Policy

Table 1. Reception in the context of worship policy.

Reception	Statement
Doctrine	During the pandemic Covid-19, there was a belief that worship activities must be practiced following the rules of the government and the palace. However, for the congregation, this view can be accepted as a normal change of worship during the pandemic Covid-19. The important thing is that we can pray, even though there is an opinion that the prayer is not good, during the pandemic Covid-19 it was okay (Informant 1, 63 years old)
Rules	The rules of worship during the pandemic Covid-19 have always made worship practices the focus, so that the practice of worship could not be carried out as it should, they had to follow government regulations on wearing masks, keeping the distance between rows, and limiting the number of worshipers. However, we can only understand the rules of worship as a suggestion, in essence we continue to carry out worship, but obey the rules so that we can worship (Informant 2, 70 years old)
Practices	Worship activities during a pandemic, in practice, put more emphasis on activities such as worship with a distance of rows, only the congregation is near here, with a predetermined duration. So that the practice of worship during the pandemic Covid-19 was of course different, because we followed the rules from the government and the palace, so the worship activities here referred to the health program (Informant 3, 54 years old)

The reception of worship policies during the pandemic Covid-19, is often shown through a more adaptive attitude by Muslims. This context can be seen through the display of **Table 1**, as stated by informants 1, 2, and 3 as the Muslims of the Kotagede Mataram Gede Mosque, who have perceived worship policies during the pandemic Covid-19 in more adaptive ways. This worship policy adaptation appears in the aspects of doctrine, rules, and worship practices set by the authorities in the form of policies during the pandemic Covid-19. The adaptation of worship policies carried out by Muslims during the pandemic Covid-19, signifies a form of acceptance from Muslims. This acceptance also illustrates that the policy of limiting worship activities during the pandemic Covid-19 can still be accepted as something rational by Muslims. Therefore, the worship activities of the Muslims of the Kotagede Mataram Gede Mosque during the pandemic Covid-19, referred more to the rules and recommendations imposed by the authorities. In other words, the policy of limiting worship activities during the pandemic Covid-19 was received by the Muslims of the Gede Mataram Kotagede Mosque as a common sense.

The reception of worship policy as a common sense shown by the Muslims of the Gede Mataram Kotagede Mosque, shows a way that is used by Muslims so that they can continue to practice their worship activities during the pandemic Covid-19. Therefore, Muslims perceive the doctrines, rules and worship practices that are determined in the form of policies in more adaptive ways. This context, in the view of Suyadi et al (2020), is not infrequently carried out by Muslims so that they can still carry out their worship activities as a coping effort in the midst of the massive spread of the pandemic Covid-19. Even though the reception of the worship policy shown by these Muslims is contrary to their collective knowledge and experience, in the view of Hanafi et al (2022) this context is actually perceived by Muslims as something rational and generally acceptable due to urgent situations and conditions. So it can be said that the adaptive reception of worship policies shown by Muslims is an organism in the form of a strategy in overcoming the problem of worship in times of crisis.

In the context of the Muslims of the Kotagede Mataram Gede Mosque, the worship policies set by the authorities have been circumvented through adaptive ways. For the Muslims of the Kotagede Mataram Gede Mosque, worship activities are practices that must be carried out in any situation and condition. Therefore, the worship policy during the pandemic Covid-19 must be handled by Muslims through adaptive methods so that they can continue to practice their worship activities even with restrictions. The adaptation of worship policies by Muslims is also influenced by the flexibility of Muslim conceptions of worship (Falicov et al., 2020). In line with that, Selten (1998) also said that adaptation is a method or model based on individual or group rationalization in responding to changes in the legal system and social systems. In other words, the reception of worship policies carried out by the Muslims of the Gede Mataram Kotagede Mosque is an attempt to rationalize worship activities in response to changes in the legal and social system during the pandemic Covid-19.

Reception in the Context of the Shari'a of Worship

Table 2. Reception of Muslim shari'a worship.

Reception	Statement
Doctrine	Mosques during the pandemic Covid-19 must apply row spacing, if not like that it's better for us to abolish them, because we believe the law of worship during a pandemic is like that, when I was right as an imam I saw, when the congregation stood it didn't match the line of rows determined, I reprimanded. For me personally, praying during a pandemic is indeed like the sharia, but if someone doesn't want to, they can pray outside the mosque, the sharia of religion is like that during a crisis. The important thing is that the congregation can worship (Informant 1, 63 years old)

Rules	During the pandemic Covid-19, we adjusted the five daily obligatory prayers according to what had been determined by the leader, such as worship that was recommended to be performed at home separately, it had to be practiced during times of crisis because it came from the leader even though it was against the Shari'a. So according to the rules of worship during the pandemic Covid-19, we must continue to follow government regulations because the government is our leader, so the sharia of worship must follow the government. So that we can continue to worship (Informant 4, 67 years).
Practices	The practice of worship during the pandemic Covid-19, of course, was not practiced as it should have, such as the practice of praying that was no longer performed according to the Shari'a. However, the practice of worship at home, not in a congregation, not in crowds at the mosque is something that must be accepted, because this is the time of the pandemic Covid-19, so the practice of worship must adapt to the situation. The important thing is that we are allowed to pray, don't miss praying (Informant 5, 57 years old)

The reception of the sharia of worship during the pandemic Covid-19 was not least shown through processes that were more negotiable by Muslims. This context can be seen through the display of **Table 2**, as stated by informants 1, 4, and 5 as the Muslims of the Gede Mataram Kotagede Mosque, who have accepted the sharia of worship during the pandemic Covid-19 through more negotiating processes. Negotiations on the sharia of worship were not least carried out in the context of the doctrines, rules, and practices of worship established by the authorities in the form of policies during the pandemic Covid-19. The negotiations on the sharia of worship carried out by Muslims during the pandemic Covid-19, signify a form of acceptance of Muslims with exceptions. Therefore, this acceptance with exception also illustrates that not all of the Islamic laws of worship during the pandemic Covid-19 established by the authorities can be accepted by Muslims. In other words, the religious law established by the authorities during the pandemic Covid-19, by the Muslims of the Kotagede Mataram Gede Mosque cannot be fully accepted as common sense.

The reception of the sharia of worship which was carried out by the Muslims of the Gede Mataram Kotagede Mosque during the pandemic Covid-19, shows a process and response carried out by Muslims in negotiating the practice of worship in accordance with their conservative understanding. These negotiations were carried out by Muslims in order to accommodate their worship interests both in the context of doctrines, rules and worship practices during the pandemic Covid-19 as they believed collectively (Srikandi et al., 2021). In line with this context, the negotiation of the law of worship carried out by Muslims also illustrates that every Muslim as an individual or group, can perceive a doctrine, rule, and practice of worship, if

this is in accordance with the social context and collective action that they believe in conservatively. (Parker & Song, 2009). In other words, the reception of Muslim worship law during the pandemic Covid-19 is not only a form of acceptance that occurs naturally, but has undergone a very complex and contextual negotiation process.

For Muslims, worship activities must be practiced in accordance with the sharia that they believe in under any conditions and situations. Therefore, the sharia of worship during the pandemic Covid-19 is often received in more negotiable ways. Apart from accommodating their religious law, the negotiations carried out by the Muslims of the Gede Mataram Kotagede Mosque were also based on the knowledge and experience of Muslims as individuals and groups who tended to be conservative in responding to changes in their legal and social systems during the pandemic Covid-19 (Kertanegara, 2020). Negotiations of the sharia of worship carried out by Muslims were also not least influenced by the process of interpreting the legal and social systems in a cognitively conservative way, so that this became the dominant culture that underlies the actions of Muslims in responding to doctrines, rules and worship practices during the pandemic Covid-19 (Yazan et al., 2019). Thus, negotiating the sharia of worship carried out by Muslims is an individual or group way of accommodating conservative views of their worship during the pandemic Covid-19.

Reception in the Context of Worship Norms

Table 3. Reception of Muslim worship norms.

Reception	Statement
Doctrine	Before the emergence of the pandemic Covid-19, usually the congregation after performing their prayers in congregation, were never in a hurry to leave this mosque immediately, some were praying, sitting, lying down, and chatting with other congregations here. Now that the pandemic Covid-19 has emerged, there is a view that it shouldn't be done anymore. But the congregation refused, because according to the congregation's view this could damage friendship, and even damage the social norms of society. That's why the congregation rejected this view (Informant 4, 67 years).
Rules	If the congregation of this mosque completes the prayer service in congregation, then the congregation must follow the rules that have been set and mutually agreed upon, such as leaving the mosque immediately, not staying in the mosque for long, and not chatting. And the congregation understands that it is part of the norms they have to live by during the pandemic Covid-19. But the congregation is very difficult to comply with these rules. Because these activities are part of worship, such rules for some congregations cannot be accepted as a norm (Informant 4, 67 years old).

Practices	In practice, the congregation used to pray in congregation and not in separate rows at this mosque. Fellow congregants often greet each other in the process of worship. However, such practices are no longer carried out by the congregation during the pandemic Covid-19, the practice of worship is only practiced in the activity of praying to God, and relationships between fellow congregations are not allowed. Of course, we cannot practice worship like that, because the practice of worship can maintain our relationship with God and humans as well (Informant 5, 57 years old)

The reception of the norms worship during the pandemic Covid-19 was not least demonstrated by the resistance of Muslims. This context can be seen through the display of Table 3, as stated by informants 4 and 5 as the Muslims of the Kotagede Mataram Gede Mosque, who have perceived the norms of worship through a resistant attitude. The resistance to these worship norms is not least done in terms of the doctrines, rules, and worship practices set by the authorities in the form of policies during the pandemic Covid-19. The resistance to worship norms practiced by Muslims during the pandemic Covid-19 signifies a form of rejection from Muslims. This resistance also illustrates that the norms of worship imposed by the authorities during the pandemic Covid-19 have not been accepted as something rational by Muslims. Therefore, the worship norms set during the pandemic Covid-19, by the Muslims of the Kotagede Mataram Gede Mosque are often received in the form of rejection. In other words, the norms of worship during the pandemic Covid-19 are considered to be contrary to the collective spiritual experience of Muslims.

The reception of worship norms carried out by the Muslims of the Kotagede Mataram Gede Mosque during the pandemic Covid-19, shows a form of attitude and response carried out by Muslims in the form of resistance to the worship norms set by the authorities. This resistance was carried out by Muslims because the norms imposed were considered to be contrary to the spiritual and cultural values they believed in. In the view of Isnaini and Umaimah (2012) resistance by Muslims as individuals and groups is not only a form of expression of rejection, but also an expression that is evaluative of the application of values and norms in crisis situations and conditions. However, in the view of Hanafi et al (2022), the attitude of resistance shown by the Muslims of the Gede Mataram Kotagede Mosque is also often influenced by the static interpretation of Muslims towards the doctrines, rules and worship practices set by the authorities. In other words, the resistance carried out by the Muslims is a form of evaluative rejection.

In the context of the Muslims of the Kotagede Mataram Gede Mosque, resistance to worship norms during the pandemic Covid-19 is not uncommon to occur due to the influence of unequal relations between Muslims and authorities in the context of the legitimacy of doctrines, rules, and worship practices during the pandemic Covid-19 (Mubah, 2021). In addition to the legitimacy of worship which is carried out from the top down, the intervention

of the authorities in the coercive application of worship norms during the pandemic Covid-19 also often triggers the emergence of resistance from Muslims. In line with that, Alpyspaeva and Abdykarimova (2022) also said that resistance by society or individuals is not least caused by unequal relations so that those in control can only follow forced doctrines, rules, and social practices. So it can be said that the resistance shown by Muslims at the Kotagede Mataram Gede Mosque to worship norms occurred due to an unequal relationship between the congregation and the authorities in the process of applying doctrines, rules, and worship practices during the pandemic Covid-19.

Conclusion

This study shows that the reception of the law of worship shown by the Muslims of the Gede Mataram Kotagede Mosque during the pandemic Covid-19, did not appear in three dominant patterns, namely; a pattern of reception of policy, pattern of reception of sharia, and pattern of reception of norms. In line with these three patterns, the important findings in this study also show that the pattern of reception shown by Muslims is not only a form of expressive response but also a form of evaluation by Muslims of the doctrines, rules, and practices of worship that set by the authorities during the pandemic Covid-19. In other words, the reception of the law of worship carried out by Muslims during the pandemic Covid-19 is a form of pattern that is contextual.

This study also has limitations in the data collection process which only focuses on the scope of Muslims in the Kotagede Mataram Gede Mosque, so this study has not investigated this phenomenon in a more macro and diverse socio-cultural context of Muslims. However, it is hoped that the limitations of this study will serve as a reference for further studies, especially those wishing to compare Muslim receptions of worship law in the macro- and more diverse socio-legal context of Muslims.

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